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WORLD CONGREGATIONALISM

May, 1961 No. 8

WORLD CONGREGATIONALISM

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EDITORIAL

Jeremy Taylor, seventeenth century Anglican Bishop and devotional writer, wrote these words which are worthy of remembrance: "It were better you enquired what your religion is than what your church is; for that which is a true religion today will be so tomorrow . . . . but that which is a 'holy' church today may at the next change betray her trust."

It is constantly necessary for those who write and talk about the Christian Faith to remind themselves that their first and last concern is with religion and not with the Church, with the Gospel and not with the denominational structure. There have been long periods when this was comparatively easy; periods when the shape, organisation, methods and purposes of the Church could be taken for granted, and concern centred on the faith to which she bore witness. But this is not one of those periods. For various reasons, most of which are good and some of which are beyond our control, we are today considerably occupied with the nature and structure of the Church—its general fitness to witness to the faith, the purpose of its mission in the world of our day, and the quality of its fellowship.

Nothing has concerned us more in this self-examination than the questions arising out of our "divisions", and the desire, which is part of the Christian hope, for some kind of "unity". We cannot avoid thinking about this as Congregational Christians: indeed we find ourselves more involved in the practical implications of it than many others. We do not apologise, therefore, for including in this issue, relevant and important articles by Dr. W. A. Visser't Hooft and Dr. H. Lovell Cocks, though we promise not to overload our little publication with this consideration.

As we seek to clear our minds for action two extremist views must certainly be jettisoned. The first is that of those who consider all changes to be sacrifices, and all sacrifices to be sacrifices of principle, and all principles to be sacred. To every denomination has been given

insights which are precious to itself, and indeed valuable to the whole Church. It is of the utmost importance that it should be quite clear exactly what these insights are, how much they necessarily involve the ecclesiastical structure which has grown up round them, and whether they can be preserved and honoured only in one kind of denominational organisation. In all this it is necessary in all humility to acknowledge before God that to no group, however blessed in its history and however passionate in its conviction, has it been given to express in perfection for all men the whole of the Gospel. Let us recall, for example, that for at least two hundred years the Reformers naively affirmed the uselessness of carrying the Gospel overseas.

But equally dangerous is the opposite view that our divisions as such are "unhappy" and wrong, and that our one concern must be for the earliest possible end to them. Here are to be found two different kinds of persons. There are those who are just power or tidy-minded. They would like to see the Church as one vast unified structure. To have a number of different and small groups organising themselves and sometimes working in opposition to or rivalry with one another is seen to be wasteful in the desperate seriousness of the task in which we are all employed. It is necessary for such to ponder long the history of the first fifteen hundred years of the life of the Church when such a unity did exist and inevitably took to itself such authority as caused our fathers to revolt against it; and that authority reached its apex at the very time when moral corruption and spiritual desiccation threatened the Church with ruin.

Then there are those to whom "ecumenism" has become a blessed word, and who are prepared to make any sacrifice "that they may all be one", sometimes without having read that text completely. In so doing they ignore the oneness in the Gospel and in our mission which does in fact already unite us. They ignore also the plain fact of experience that there are in matters of Christian faith, worship and expression great differences among men, which differences are surely within the purposes and delight of God who made us. No church structure, no form of church worship, no formulation of the faith can ever be devised (at any rate on earth and in our day) which can pretend to satisfy at once the spiritual needs of a pious Roman Catholic, a sturdy Independent, a Plymouth Brother, a Mormon, and a quiet Quaker. And as these may all be found within reasonable proximity one wonders what the Faith and Order Commission really understands by their hope of one church only for one neighbourhood.

Our concern for ecumenism and unity is a proper one and where there are common needs which can be satisfied by one church where

two were before, then union is its proper expression. This is plainly the will of God and we go against it to our damnation. But let us at the same time see it to be the will of God that no man be denied freedom to be different, and no group of men denied the right to covenant together to be so within the unity of the whole Church.

* * * *

We thank our readers for their patience with us while we have experimented with the possibilities of the enlarged magazine. We are grateful for all the comments made, and will continue to be. We realise that we cannot hope to meet the needs or suit the tastes of all, and thank those who have generously continued to take the magazine in hope.

We are now, we think, in a position to declare with some firmness what we hope to be able to accomplish within the limits of our space and mandate. We propose to devote half of each issue to the presentation of one or two issues, developments or experiments within our churches which call for extended consideration. In the next issue, therefore, we shall examine the Constitution of the United Church of Christ in the United States, and the Covenant conception of the local church extended to the association of churches themselves, as now being considered by the Congregational Union of England and Wales. There will also be articles on experimental church witness in South Africa, Italy, England and the United States.

In the other half of each issue we hope to present six regular features. The first will be a look back at some of the Fathers of Congregationalism in many countries, with a little selection of their most significant sayings —the first will, of course, be Robert Browne. The second will be a single page "profile" of a prominent leader of our churches today. We intend also to present one by one the Member Churches of the International Congregational Council by means of contemporary appraisements—the next will be of Finland. A further series will be under the general title of "Christian Concerns", and in this it is proposed to seek articles to help us find our way about among some of the major social issues which confront the individual Christian and the Christain Church in contemporary society. There will be no attempt at solutions, the approach being one of enquiry as to the issues, and some statements as to what is being thought and attempted within our churches throughout the world, with perhaps some guide as to further reading. The first will be a consideration from a Congregational standpoint of the Christian involvement in Society.

The last two regular features will be News of Our Churches and Book Reviews. We would like also to find room for correspondence.

Ralph F. G. Calder

The Moderator Goes Below

Russell Henry Stafford

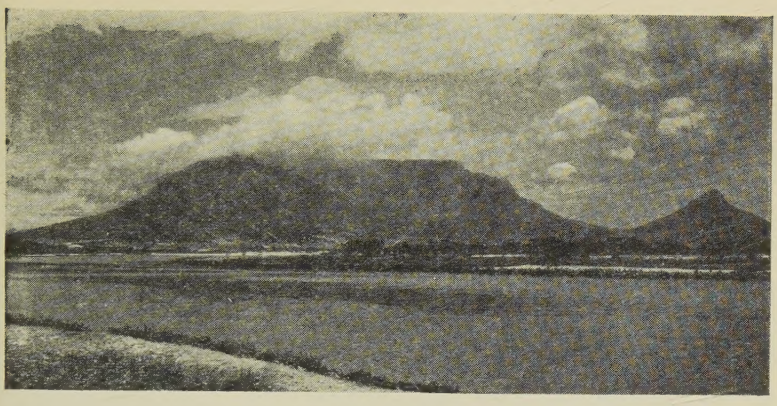
"Below"? Below the Equator, of course; for the first time in my life. And it turned out to be a wonderful experience.

In 1959 an invitation reached me which I am now embarrassed and amused to recall that I was reluctant to accept. The Congregational Union of South Africa asked me as International Moderator to be its guest through the month of October 1960. The Union would then be celebrating the centenary of its first meeting in Grahamstown in 1860, when it brought together into one national organisation all the missions and churches which had sprung up in South Africa upon the initiative of British Congregationalists since they first entered the territory in the last decade of the eighteenth century.

It was, to be sure, a high compliment to receive that invitation. As an official I appreciated it. But as an individual I hung back. It seemed a long way to go, and a long time to be away from home. And I could not see that my presence and my speeches, heavier with words than with ideas, could add anything of value to an occasion significant enough in itself to need no ceremonial adornment by a visiting dignitary.

Luckily for me, in negotiations by mail with London and Cape Town I was shamed out of my indolence, while no attention whatever was paid to my diffidence. If it had not been so I should have missed one of the most stirring adventures of my life. I still feel that I had nothing worth mentioning to give to South Africa; but I found that South Africa and especially the ministers and churches of our Union there had so much to give me that I can never make adequate acknowledgement.

The project worked in well with other travel plans. It was necessary for me to attend the meeting of the Executive Committee in Holland early in August, with a preliminary stay in England for briefing in the business to be transacted. The interval between de Hoorneboeg and my sailing date south on 15th September could be profitably filled with calls upon some of the International Council's constituent and related bodies, bringing me into closer touch with the wide scope of our work. In consultation with our Secretaries, Ralph Calder and Glynmor John, it was arranged for me to attend the fiftieth anniversary of the great Edinburgh Meeting in St. Giles' Cathedral on 14th August; to listen



That beautiful . . . .

to two days' sessions of the World Council Central Committee at St. Andrews; to call in at the Stockholm headquarters of the Mission Covenant Church; to spend four days with the United Protestant Evangelical Church of the Palatinate; and to have a most sympathetic and stimulating interview in Paris with the chief executive of the Reformed Church of France. In Holland, at its conference centre and through the remarkable Arminius Symposium at Amsterdam preceding our going to that centre, we of the Executive Committee naturally became well and happily acquainted with the atmosphere and personnel of the Remonstrant Brotherhood. Every one of these contacts was so rewarding that my pen is tempted to devote at least a long paragraph to each.

That temptation must be overcome, however. For these areas have many to tell of them; while few among us can have had so extensive a view of South Africa opened to them as came to me under the oversight and in the care of the Congregational Union of South Africa. By its members and friends Down Under that Union is affectionately called "Cusa", a sort of family name made up of its initials. And Cusa it shall be, from here on in this report.

But everyone in Cusa will agree with me that no one can say anything distinctive about it without first and chiefly speaking of the nation in which it functions as one of the smaller Christian denominations, yet with an influence disproportionate to its size.

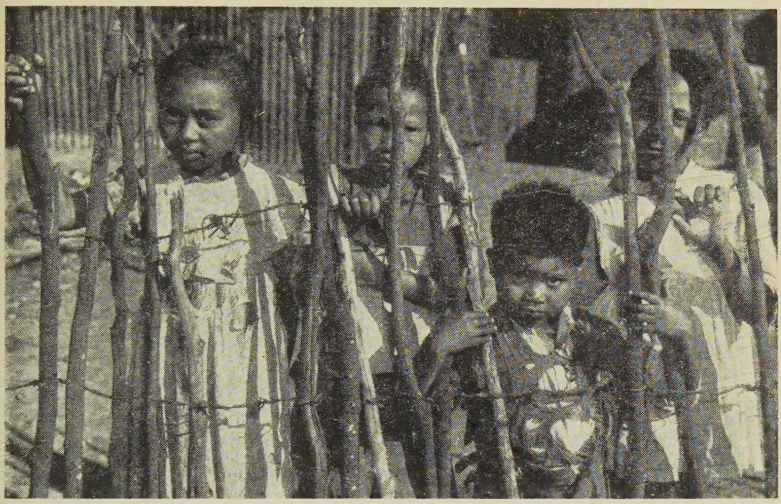
And what shall one say about that beautiful and tragic land? Perhaps I have said it all in summary by calling it both beautiful and tragic. "So you are going to stay a month among us? Then I suppose

you will go home and write a book?". I cannot count the number of times that remark was made to me in sundry tones of irony. Not only or chiefly by Congregationalists. It is not from any single group, certainly not from Cusa, that I have come to the view reported in this paper. My friends will bear me out that I am a gregarious soul, and will talk with anyone who gives me a chance, whoever he may be. South Africans of all parties are hypersensitive to world opinion, in the present state of their affairs. My usual reply was that I would not write a book, but that I might write an article briefly setting forth the complexities as they strike a passing observer, and noting the perplexities with which the observer must cope in consequence. This, then, is that article.

It is six thousand miles, two weeks by sea from Southampton to Cape Town. Cape Town with about 700,000 inhabitants, picturesquely surrounding the incomparable majesty of Table Mountain, is surely one of the most gorgeously sightly cities on earth. My itinerary took me from Cape Town 750 miles to Johannesburg with its population of 1,100,000, lifted six thousand feet into the air; from Johannesburg 700 miles to Port Elizabeth (250,000) on the Indian Ocean where the Centennial Assembly of Cusa was held, with an impressive Anniversary service at nearby Grahamstown; and from Port Elizabeth 560 miles across the African reserve of the Transkei to Durban (600,000). Road excursions were made from these centres to Pretoria, Paarl, Pietermaritzburg, Uitenhage, East London, and many lesser points of historical and sociological interest. These figures of distance will give some idea of the vast extent of the country, totalling about one seventh of the United States' Continental expanse.

And it is all beautiful; even the interminable stretches of the Karoo, where there are more varieties of exotic flora than in any other desert I have seen. The cities are modern and magnificent. The farm lands are broad and fertile. There were brilliant flowers everywhere during my stay in early spring. The manufacturing areas are humming with all sorts of industries, light and heavy. The mining regions are rich beyond calculation. The climates in so mountainous a landscape are varied; but all are semi-tropical, with few extremes of heat and none of cold. The total impact is much like that of Northern California.

One is struck by the fact that South Africa is far away, so to speak, and everyone there is conscious of it. It is at the very tip of the southward land mass, looking out towards Antarctica. Air communication has done little as yet to mitigate this sense of isolation, which is doubtless a contributory factor in the bewildering social situation which the nation confronts.



. . . . *and tragic land*

The population is made up of four general groupings. I give them here under the labels commonly used with the approximate numbers of each, as currently estimated before completion of the new census: Europeans, three millions; Africans, twelve and a half millions; Coloureds, two and a half millions; Asiatics, one half million. Europeans are all those of presumably pure white descent. Africans are black Bantu descendants of tribes which came in at about the same time as the Dutch, three centuries ago. They are still divided into no less than nine major language blocks, without as yet a common tongue. Coloureds are not as one might suppose a basically illegitimate blending of black and whites but mainly descendants of marriages between Hottentots, the original dwellers in the region, a brown folk now all but extinct, and Polynesians brought in by early Dutch settlers as slaves from the Dutch East Indies; with, of course, minor injections from many other streams, including Indians. The Asiatics are chiefly Indians, though with some Chinese as well.

What one may call voluntary segregation has long obtained. As the initial stage towards eventual development of a free society with multiple ingredients, on the principle that birds of a feather flock together, this would seem to be unobjectionable, provided that the law of the land strongly sustains equality of all in civic rights, and equal access to opportunity for the equally gifted. At any rate it would ill become an American to find fault with such a state of affairs, as long

as it is regarded as provisional. The one good factor in the bad situation prevailing still through much of the American South is that the national law is on the right side resistant to caste lines in social usage. But since the advent of the Nationalist Party to power in South Africa it is the law itself which, under severe penalties and by means not seldom brutally coercive, proposes to enforce, at once and from now on, obligatory mutual segregation upon all four groups, permitting no intercourse of a social rather than an occupational nature between individuals of any two of these four groups which thus become fixed castes; and closing against all but Europeans every door to privileged occupations. Along with these measures goes a rapid and scandalous downgrading of all schools except for Europeans.

To describe in detail how these new laws, implementing the principle of Apartheid, or enforced segregation, hit all but the whites where it hurts most, would fill the book I have promised not to write. And it would require information much fuller and more precise than could possibly come my way in only thirty-six days of travel and enquiry. It makes my heart ache, however, to call back the sights I have myself seen, even in so short a time, in African and Coloured "locations" or "townships" (segregated dwelling areas outside the cities); the stories I have heard from credible sources of abrupt ejection from "location" forcibly evacuated for removal to more distant points; the spectacles I have myself seen of destruction by bull-dozers in "location" sites now deemed too close to European settlements for comfort or propriety, or condemned for industrial use. Even the little I know is too bitter to be told. Let is suffice to add that Cusa faces the need of many thousands of pounds, simply to replace for our poor African and Coloured churches the properties which have been confiscated with a minimum of compensation, the government setting an arbitrary figure.

How does this come about? The only voters in South African general elections are the Europeans. One person out of five or six in South Africa is white; yet this is to be made a white man's country, by mandate of the Afrikaners, that is, the Europeans of Dutch descent, who are vastly in the majority among Europeans, and who form collectively the Nationalist Party. There is intense hostility between the Dutch and British sections of the dominant caste; but there seems to be no way of voting the Nationalists out of office. They have already prevailed to change the form of government to a republic, with a President instead of a Crown-appointed Governor-General. That, however, is a minor matter, if the new Republic is allowed to remain within the British Commonwealth of Nations. They have instituted a decimal monetary system, geared to the pound sterling, but with novel

units. It is generally expected that they will shortly make their tongue, a Dutch dialect called Afrikaans, the sole official language.

What are the Nationalists' grounds for their stringent racial policy? They have thus far been sturdily supported by the federation of Dutch Reformed Churches with an armoury of Old Testament proof-texts. That position is now less strongly held and expediency is being frankly alleged, even by many Dutch Reformed clergy, in place of Biblical injunction. One wonders what sort of expediency it is which puts its trust in riot cars and Saracen tanks to hold millions of fellow countrymen in permanent subjection.

Is there any hope? There is a faint hope of an Afrikaner change of mind and heart; perhaps a little more hope than there was of the like among the Nazis before 1944. There is more hope in economic pressures by boycott of South African products in the world market, if that could be concerted, or by the Commonwealth countries making a change in the conditions for maintaining that connection, with its commercial prerogatives. There may be some hope in stern diplomatic representations from the Great Powers. But these dim rays do not sum up to a very bright hope altogether.

What is the alternative? The words I heard whispered by Europeans, by Africans, by Coloureds in South Africa, and by Europeans of British descent, returning unwillingly on my northbound ship to Britain for safety, were "There's a bloodbath coming". "When?" "Within ten years, probably less". "Whence?" "From the Africans, or in reply to their revolt, under hotheaded leaders who are sure to arise, replacing men of patience and wisdom whom the government has sequestered". "Where will the Africans get arms?" "The black African free states to the North will supply them, and troops too. They will not tolerate such persecution of their brothers much longer".

Is that what will happen? Who knows? A wise old African woman suggested to me another way out. "Education is the way! Admittedly eighty per cent of our Africans are barely above savagery. It is mostly Africans at that level who work as domestics and in factories and mines. By them most Europeans are inclined to judge all Africans. But if we can have good schools, we can bring the eighty per cent up to the level of the twenty per cent. Then the future will be bright!" Good schools? But the government says No; not good schools, but African schools; with a "Bantu B.A." which will be a travesty.

Here before you lies an impressionist sketch of the tragedy of this beautiful land. What of the churches today? With the sole exception of the Dutch Reformed, they are all outspokenly on the side of the angels.

There is not much they can do directly; but they can fraternise across all lines within their own enclosures; they can bear witness, and they can pray. They are doing all three things, Roman Catholic and Protestant alike. They still believe in prayer, and that prayer changes things. They are carrying on and marching forward undismayed. I call them heroes, these people and their ministers, who in Christ's name stand and advance dauntless against appalling menace.

Not least, the people and the ministers of Cusa. The Congregational Union is completely and unselfconsciously multi-racial. In all sessions and social hours of the Centennial Assembly, black, brown and white were indistinguishable save for the trivial detail of complexion. In Cusa's membership there are 5,000 Europeans, 13,000 Africans, and 47,000 Coloureds. It is because of this exceptionally large proportion of Coloureds that I am dubious as to the desirability of organisational unification with the Bantu Congregational Church (American Board) and the so-called "L.M.S. Churches", for these are all African. The Coloureds in Cusa might find themselves swamped in that African tide, unless they keep for themselves the house in which they feel at home within the Congregational Compound which as a whole already presents a united front to the public. In the face of forces which seem to portend colossal disaster, these kindred of ours Down Under are trusting in God, doing their best, and with high heart going ahead to raise funds, relocate ousted churches, open new outposts, and talk and embody sturdy Christian good sense against a gale of madness.

Space fails me to tell of extraordinary developments in Cusa under the urge of small resources, limited manpower, and enormous opportunity. I should like, for instance, to speak at length of the large staff of local preachers recruited and thoroughly trained, from among the ablest laymen, to care for many churches without resident pastors. The like of that achievement I have never seen or heard of elsewhere among Congregationalists. And if I were merely to call the names of all the people I learned to admire and cherish: laymen and ministers alike, in the course of those astonishing and exhilarating weeks in a beautiful and tragic land, where yet the sun of Christ is shining through windows they open, I should never have done.

Let me conclude, then, by simply saying that I am grateful to them beyond words for what they did for me, in mind and spirit as well as to ensure my physical comfort. Perhaps what makes me, in all private modesty, publicly proudest as Moderator is that Cusa is part of the International Congregational Council, so that, for the time being, at least, I can consider myself a member of that noble fellowship Down Under.

Albert Luthuli

One of the basic tragedies of the racial situation in South Africa centres round the person of Chief Albert Luthuli. A member of the African National Congress since 1946 and its President from 1952, Luthuli used all his considerable strength and popularity with his people to restrain them from violence and from racialism. During all this period he was regarded by the whites as the most dangerous enemy of their supremacy. He was the central figure of the Treason Trial arrests of December 1956. But his very moderation, with the difficult compromises it involved, and particularly his continued insistence on a multi-racial State in recent years has satisfied his followers less and less.

Three years ago the race-conscious section of Congress broke away from Luthuli and formed itself into the Pan-African Congress with extremist Robert Mangaliso Sobukwe as Leader and "Africa for the Africans" as their rallying cry. And now at the very moment when this situation has led to some recognition by the whites of the quality of Luthuli as a "moderate", his following is slipping away. He is still a natural leader of men, despite increasing ill-health. He is still "a symbol of patient, passive African resistance". As such he was nominated recently for the Nobel Peace Prize. But it may well be feared that it is now too late for Luthuli to hold his people any longer from following mob leaders.

Albert Luthuli was brought up in Groutville, a Christian reserve, where his father was a Congregational interpreter and his uncle was the elected Chief. His early life was dominated by Christian teaching and tribal traditions. He loved them both.

He went to Adams College, the American Congregational Mission school in Natal, first as pupil, then as a schoolmaster. He led the choir with a magnificent bass voice, supervised football, and taught Zulu history. After fifteen years of schoolmastering he was asked by his people at Groutville to become their Chief, and after two years hesitation, he accepted. The Christian ideal of service appealed to him.

He was soon faced with larger and more urgent matters than tribal leadership, as pressures and restrictions on Africans were increased. He long believed that by patience and Christian example the Africans would in time inherit their birthright. But gradually that hope died and he felt it his duty to join his people in their struggle.

It was in 1952, when the African National Congress launched its "defiance campaign" that Luthuli found himself in the thick of politics. The Government compelled him to make the agonising choice between his membership of Congress and his Chieftainship. His decision led a month later to his becoming President of Congress.

Confined to Groutville, his leadership nevertheless held his people all over the country in a policy of passive resistance to oppression, which brought him to the high peak of his popularity when he was arrested for high treason. Released after more than a year, without in fact being indicted, he was able to encourage Congress to organise boycotts and strikes short of violence to draw attention to African grievances. But it was at this point that impatience with the ineffectiveness of these policies drove the extremists to other leaders and more violent methods.

Luthuli came into prominence again in March 1960, when he allowed himself to be photographed burning his pass. He was arrested with 200 others and spent the next five months in prison, most of it in hospital, where he says he was well-treated. Now he is back in Groutville.

Both Dr. Russell H. Stafford, Moderator of the International Congregational Council, and the Rev. Ernest J. Edwards, Secretary of the Commonwealth Missionary Society, took advantage of being in South Africa last year to go to see Albert Luthuli. He is a big man with the bearing of an African aristocrat. His 62 years and recent illnesses have greyed his hair and marked his face. He talks with a slow expressive voice with a touch of American accent. His face shows tolerance and compassion, but above all he has a large simplicity.

"You must take them my reciprocal greetings", he said to Mr. Edwards. "It means a lot to us to know there are friends overseas who remember us in times like these and are in fellowship with us. I believe the Church has a great part to play in Africa today, but it must be a witnessing Church. It must not shrink from witnessing to the principles which are at the heart of Christian living; for as the Church lives out its message, many who are still uncommitted today, will be drawn into it and believe in it."

The Place of Women

in the Netherlands and in the Remonstrant Brotherhood

Anne de Kanter-van Hettinga Tromp

It was intriguing and flattering to be asked to write a short article about the place of women in the Netherlands, both in the Remonstrant Brotherhood and in the general religious and public life of the country. To bring the subject to smaller and more concise dimensions the editor added: "(*a*) Would you say that women have greater recognition among the Remonstrants than in most other countries? If so, why is this? Does it spring out of something distinctive and central in the Remonstrant tradition? (*b*) How large a place do women fill in the life and ministry of the Brotherhood? Could you refer to any specific or exceptional pieces of work being done by them? (*c*) Would you also comment on the role of women in the general life of the Netherlands?" (Instead of the Netherlands the editor put "Holland", but as Holland is only two out of eleven provinces I would prefer to use the correct name for our country. My husband is of Zealand origin and I am of Friesian ancestry; so you may compare this misunderstanding with calling a Scotsman or a Welshman an Englishman instead of a Britisher!) [*As one of us is a Scotsman and the other a Welshman, we take the point!—The Editors.*]

I felt in the questions a certain flattering pre-supposition that the Remonstrants were—on good grounds—some centuries ahead in respect of the general status of women. It would, however, be more correct to say that the fair and equal place enjoyed by Remonstrant women is to be understood as part of a wider movement in the Netherlands. It would not be true to say that the recognition of women's place and contribution arose within the Remonstrants and spread to other denominations and so on to general public life, though it would be equally untrue to describe the process the other way round.

The interesting fact is that in Remonstrantism the mediaeval practice in this country of Biblical humanism, in the sense of the equality and recognition of all human beings, found an earlier church acceptance than in any of the other denominations with the exception of the Mennonites, where the same old Netherlands tradition was kept alive.

Speaker, Acting Clerk and Acting President in the Second Chamber of Netherlands Parliament, January 1961

Another decisive factor has been the old and general sense of liberty among our people. Feudalism and large landownership has hardly existed here: in Friesland not at all, in Holland and Zealand scarcely, though more so in the eastern provinces. Ours has been a proud self-conscious citizen's civilisation since the Middle Ages.

Another old factor which has furthered equal status is that we of the Netherlands are a seafaring and colonial people. From olden times men have gone abroad for longer or shorter periods, and then the women have taken over the reins at home, in business and education. On the other hand when the women went as pioneers with their husbands to the New World or to the East Indies they established all kinds of social and cultural activities. The feudal attitude of the rest of the Continent was not of the atmosphere of the Netherlands, but a free, exploring spirit. On all old paintings, for example, you will see women taking part, sharing the general free informal life, moving freely everywhere.

A final factor which has considerably influenced the status of women has been co-education, which is practised in all Protestant and Public schools (local and state schools).

The Remonstrant Brotherhood incorporated this free spirit into its own church life and gave it back to the public life of the Netherlands by the exceptionally large proportion of its men and women who are to be found in public office and public institutions. The idea of service to the world as to God's world and to all God's children is commonly accepted by Remonstrants and Congregationalists. Our way of Christianity further requires independent thinking, which may explain the high percentage of intellectual leaders, both men and women, who are Remonstrants.

Now to answer to the questions. (*a*), No, I don't think that Remonstrant men (clerical and lay) give more recognition at this moment to women than those of other denominations. It would be correct to say, however, that Remonstrant theology and church practice have been ahead of others in this respect in the past, and in some ways still are. For example, we with the Mennonites have fully qualified women ministers who are in every way the equal of their men colleagues. (Until recently their salaries were lower, but now this is true only in a few congregations.) This is not the case in the other denominations, though in all other ways their women take a very active part too in church life and are much appreciated and recognised by their church leaders. Our Remonstrant women ministers can serve the Holy Supper, baptise and preach, while all these important duties are denied to the women ministers of the other denominations, except the Mennonites.

About one quarter of the body of Remonstrant ministers are women, and women slightly predominate in the membership of our churches. Women serve on the local and national boards of the Brotherhood and they assist the ministers in many places. But nevertheless Remonstrant women would agree with a smile and a sigh that it seems harder for a woman or a group of women to get the ear of the men (ministers or fellow-members) for suggestions which they make, and that men seem too often to forget the existence of qualified women.

Successful and outstanding pieces of work done by women within the Remonstrant Brotherhood are: (1) the special work with small children done by the Rev. Henriette Modderman of Amsterdam; (2) the edition of a Children's Bible by the Rev. Dr. Hans Klink; (3) the ten-minute radio talks given in our Liberal Christian Broadcast by the Rev. Dr. Maria Vinke-Herfst (only one of our ministers, Dr. J. C. A. Fetter, who died two years ago, had a bigger audience); (4) the Rev. Emily Poortman combines a part-time ministry with the work of editor of a well-known publishing firm. These are only some examples, certainly not all, of the successful work done by the women ministers of the Brotherhood.

The following public services given by our women are also worthy of mention. The first woman in the Senate of Parliament was a Remonstrant—Miss Martine Tjeenk Willink, L.L.M. The first woman in the Economic and Social Council (SER) was a Remonstrant—Mrs. Dr. Hilda Verwey-Jonker. The first woman on the Board of the Union of Local Authorities was a Remonstrant—Miss Dr. H. Revers. The first woman on the Board of the National Fair of Industries was a Remonstrant—Mrs. Prof. C. W. Eijsvogel-Visser, whose sister, Prof. Dr. Elise Visser, is a member of the national governing body of the Remonstrant Brotherhood, "Commissie tot de Zaken". Another high office is held by Miss L. J. M. Kleijn, who is Major of the State Police for Youth Affairs. Mention must also be made of Miss Jantine Hefting, L.L.M., who is First Secretary at the Netherlands Embassy in Washington, a high diplomatic office. Besides there are several Remonstrant women University professors, officers in Local Authorities, Directors of large Hospitals and the like.

I have perhaps already answered the last questions about the role of women in the general life of the Netherlands. Though married women were up to recently not able to handle their own business affairs in the Law Courts ("like idiots and small children"), the status of all women in our country is now generally equal to that of men, except that equal pay is not yet guaranteed everywhere in business circles, and the policy-making level in business and administration still seems to be tacitly reserved "for men only", a kind of "gentlemen's agreement", as Mildred Horton once wittily put it.

It still usually requires special effort for a woman, or a group of women who wish her appointment, to secure a place at a high level among male colleagues, not because she is less qualified but just because she is a woman. We know that this still holds everywhere, as "dear old Adam" is nearly invincible.

Mrs. de Kanter is herself a Master of Law, and was at one time a member of the Executive Committee of the I.C.C.

We ought to add that the present Secretary of the Remonstrant Brotherhood itself is a woman, Mrs. T. B. M. Van Beusekom; perhaps the only woman to hold such a church office in the world.

Illustration by courtesy of HET NIEUWE ROTTERDAMSE COURANT.

The Evangelical and Reformed Church of U.S.A.

CARL F. SCHNEIDER

In view of the union now being effected between Congregational Christian Churches and the Evangelical and Reformed Church in the U.S.A., we are grateful to Dr. Schneider for enabling our readers to become better acquainted with the Evangelical and Reformed Church. We also remind our readers that the International Congregational Council and the Alliance of Reformed and Presbyterian Churches have agreed to publish articles illustrating each other's history and contemporary witness. This article has come to us from the Alliance. Our own members will be particularly interested in the important part played in this story by the Palatinate, seeing that Congregationalists are now bound in active fellowship with the United Church of the Palatinate by a Covenant of Open Pulpit and Lord's Table.

The Evangelical and Reformed Church of the U.S.A. combines several Reformed elements, and it also maintains the unitive heritage of early Protestantism by including Lutheran traditions as well. Hence its double name. The Reformed strain is traceable to the traditions of Zwingli (the Swiss Reformer) and Calvin, transplanted to North America by immigrants from Germany, Switzerland, Holland and France. Out of this stream of immigration came the "Reformed Church in the U.S.A.", founded in 1725. Another wave of German immigrants in the 1840's brought Reformed, Lutheran, and German United Church traditions to their new homes in the American mid-west, and out of these came the "Evangelical Synod of North America". These two bodies united in 1934 to form the "Evangelical and Reformed Church".

The Unitive Protestant Heritage

The common acceptance by Zwingli, Luther and Calvin of the *primacy of the Word* and of *grace and faith as the cardinal factors* in Christian life, and their common recognition of *Christ as the only centre of faith and life*, testify to a unity more profound than any based on formal agreements. But this early unified witness was tragically lost as mounting confessionalist disagreements produced two opposing camps—each divided again by various emphases and shadings. In the midst of these differences, however, leaders like the peace-loving Philip Melanchthon (1497-1560) and the liberal minded Martin Bucer (1491-1551) sought to mediate between Luther and Calvin, and to preserve the larger dimensions of the Protestant witness. In the course

of these developments there emerged a *third type of Protestantism* which was neither Lutheran, Zwinglian nor Calvinist though it embraced elements of all. This new element within continental Protestantism came to fruition in Germany first in the Union Church of the Palatinate and later in the Evangelical Union. In the Palatinate bitter factional strife had broken out in the region of the capital and university city of Heidelberg. The contestants were ultra-orthodox Lutherans and equally intolerant high Calvinists. Elector Frederick III, protesting against the bigotries of both groups, adopted the Reformed Faith. At Melanchthon's suggestion the leaders of both parties were expelled and two students of Calvin prepared a peace-making confession. This was the Heidelberg Catechism of 1563, which the Elector described as compiled from the Word of God to achieve unity among his churches.

The German Reformed Tradition

Thus at the centre of this Palatinate development stood the Heidelberg Confession, a confession destined to be historically very important because it became the common confession of faith of the entire Reformed Church, German as well as Dutch, from the Palatinate to the Netherlands, and from the Netherlands to the United States. In this Catechism two confessional extremes found common ground in Biblical doctrine and *established an ecumenical witness* acclaimed as "the flower and fruit of the whole German and French Reformation" imbued with ". . Lutheran inwardness, Melanchthonian charity, Zwinglian simplicity and Calvinistic fire, harmoniously blended". Elector Frederick was bitterly attacked by his fellow-princes as an apostate from Lutheranism, but he declared that neither the word of Luther nor of Calvin but only the word of Christ would be acknowledged in the Reformed Church of his realm. This, then, was the main religious heritage of the Palatine refugees who poured into New York and Pennsylvania early in the eighteenth century to escape French oppression and Catholic persecution. What became of their heritage in their new country?

The Reformed Church of Pennsylvania

Most of the Palatine settlers in New York joined the Dutch Church which was strongly Calvinist, and the weak congregations in the "Pennsylvania wilderness" turned also to the Dutch for assistance. In consequence, the German Reformed settlers subordinated themselves from 1728 to 1793 to the Church of the Netherlands, and they accepted the Articles of Dort or Dordrecht (at which Synod the high Calvinists succeeded in excommunicating the Remonstrants) and the Dutch Church's constitution alongside their own Heidelberg Catechism. Efforts were made in 1741 to unite both Dutch and German Reformed

Churches and the Presbyterians, but the movement failed. At first the Dutch lauded American Presbyterianism as identical with Scottish Presbyterianism but later condemned it as without creed or polity—"a sort of congregationalist body".

The Evangelical Synod

Turning now to the Evangelical position in the mid-century, we see a stream of German immigrants making for the mid-west. These came from Lutheran, Reformed and United backgrounds. The year 1817 in Germany had seen the opening of a five-year period in which eight Union Churches were instituted, the most significant being the Evangelical Church of the Prussian Union. This Church had arisen in protest against 250 years of bitter confessional controversies between Lutherans and Calvinists, but throughout which there arose a continuing devotion to unity by a host of Christians whose loyalty to Christ transcended the claims of particular creed or dogma. As early as 1626 the Lutheran advocate of union, Meldenius, had put forward a peace proposal in these terms: "Unity in essentials, liberty in non-essentials, charity in all". This, then, was the kind of attitude these mid-century German immigrants brought to the union issue. An early result was the Evangelical Synod of North America, which gravitated steadily towards the Reformed tradition and to encounter the danger of contentious confessionalism harassing the West rejected the Heidelberg Confession as an authoritative Protestant symbol. It entered early into fraternal relations with both Congregationalists and Presbyterians. However a series of mergers with smaller German Evangelical Churches led the Synod back to the traditional pattern of Lutheran Reformed union, and so attention turned from Congregationalists and Presbyterians to the Reformed Church in the East.

Arrival of Philip Schaff, 1844

Under the influence of this Swiss-born theologian the high-Calvinist standpoint of the Reformed Church underwent revision. Schaff became professor first at the German Reformed Seminary in Pennsylvania and later at Union Seminary, New York. An Evangelical liberal, he quickened the Reformed Church against the blight of dead orthodoxy, and revived interest in the possibility of Reformed-Lutheran union. The revived ecumenical consciousness found the Heidelberg Catechism more amenable to union discussions with sister churches than the Institutes of Calvin, the Articles of Dort or the Westminster Confession. Schaff, indeed, saw in the Evangelicals a bridge to organic union between all German and English speaking Lutheran and Reformed Churches in an "Evangelical Catholic Church in America".

It was he who popularised in America the motto of Meldenius and when in 1934 the Reformed Church and the Evangelical Union eventually united to become the Evangelical and Reformed Church, this motto was perpetuated.

Ecumenical Vistas

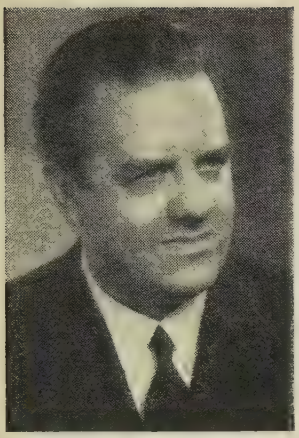
It was spiritually significant that in the quest for evangelical truth relevant to a new day the Reformed Church could agree that no differences between Calvin and Lutheran were sufficiently important to keep the two Churches apart. Equally significant was it that the Evangelicals with their Lutheran traditions consented to membership in the World Alliance of Reformed Churches. Nor did the development which began in the Palatinate so long ago stop there. Now there has also been effected a union between the E & R and the Congregationalists of the U.S.A. The new United Church of Christ will belong to both world families, the World Reformed Alliance and the International Congregational Council. It asks the blessing of both, sure that in this new day the unitive heritage of Protestantism will be further preserved and that its example will challenge Churches everywhere to rethink and give witness in modern times to that heritage.

Dr. Carl Schneider is professor emeritus of Church History at Eden Theological Seminary, Missouri, U.S.A., an institution of the Evangelical and Reformed Church.

Christianity and Communism Today by John C. Bennett. (S.C.M. Press, 186 pp. 6/-).

This is a welcome revision of Professor Bennett's clear and careful discussion of the relation between the Christian faith and Communism which was brought out first in 1948. It has an introductory chapter discussing changes in the relationship which have taken place since the book first appeared. The great virtue of this treatment of a highly combustible subject is that it tries to be a calm appraisal of Communism rather than a mere refutation of it. One of the chief sins of omission of the churches of the West since the second World War has been their failure to make an adequate effort to enter into intellectual and spiritual encounter with Communism. Although churchmen and politicians have constantly said that the main factor in the conflict with Communism is spiritual, they have often been disposed to use God simply as a weapon on their side in the cold war. Professor Bennett's book is a reminder that God is the judge both of the East and of the West, and that a Christian approach to Communism involves patient understanding as well as indignation. The reappearance of the book will be a valuable stimulus to efforts to reach understanding in the more relaxed circumstances of the present time.

Daniel Jenkins



Gösta Nicklasson

Gösta Nicklasson, the General Secretary of the Mission Covenant Church of Sweden grew up in Ystad, the southernmost town of the country. This is significant to Swedish people for Skane, the southernmost district of Sweden, has given to the country many of its greatest leaders, particularly in government and politics. But also of the eight General Secretaries of the Mission Covenant Church no less than three have come from Skane—in spite of the fact that the Swedish free church movement is not strongly represented in that part of the country.

Skane is also, from a geographical point of view, the gateway to the Continent of Europe and to the rest of the world. This may have contributed towards Gösta Nicklasson's strong engagement in world-wide ecumenical work, his eagerness for international contacts, and his own global outlook. He was one of those who strongly urged that the Mission Covenant Church of Sweden should join the International Congregational Council and he has been from 1958 a member of its Executive Committee. As representative of his Church he has travelled widely in Europe, Asia, Africa and America to inspect the Church's foreign missions, to make contacts, and to study international church life.

In the work of the Mission Covenant Church of Sweden he has played a wide register. After twelve years as minister of different churches, he became General Secretary of SMU (the Church's youth organisation) for six years, and afterwards Secretary of Foreign Missions for four years; then for two years he was Secretary of Home Missions. In 1956 he took office as General Secretary of the Mission Covenant Church of Sweden. In connection with his work he has published a lot of writings, dealing with evangelisation, the devotional life, and the care of souls.

Gösta Nicklasson is as a Christian preacher and Church leader a man of great capacity. Besides being gifted and experienced he has been endowed with a rich store of strength both spiritual and physical and this has made it possible for him to take on and execute tremendously great tasks of work.

Gosta Hedberg

A Short Affirmation of Faith

We Worship God

He it is in whom all things exist. He is greater than we can understand, but He has made Himself known in Jesus Christ. He reveals Himself especially through the Bible, which also illuminates His work in creation and history. Thus we know Him: He is the Lord, who in infinite power and love claims our response of reverence, love and obedience.

We worship God the Father

He created the universe and continually renews it. He rules the world in wisdom, and cares for all that He has made. He has made men free, but we find joy and peace only as we trust and obey Him. To a world disordered by men's misuse of freedom, He sent His Son to save them and to give them new life.

We worship God the Son

In Jesus Christ God the Son became man to be our Judge and Saviour. He was a man subject to human needs, temptations, suffering and death. On our behalf He offered to God a perfect life of loving obedience completed by His death on the Cross. His unbroken love defeated the power of evil. He rose from the dead. He lifted human nature into the life of God. As we give ourselves to Him in faith our sins are forgiven and we are reconciled to the Father.

We worship God the Holy Spirit

It is He who brings us into fellowship with Christ and who makes Christ known to us. The wonder and beauty in creation are signs of His presence. He kindles the energies and gifts which enrich human life. He inspired the authors of Scripture and interprets their words afresh to each generation. The life of the Church is both created and renewed by Him and it is here that He is truly known. From Him comes the gift of faith. He strives to form in believers the new humanity which we see and love in Christ.

We worship one God: Father, Son and Holy Spirit

We believe in the Church of Jesus Christ

Christ has made all who trust in Him into one people in heaven and on earth. In the Church on earth, through Scripture, prayer, preaching, sacrament and mutual caring, God renews the presence of Christ and

men's communion with Him. The Church's calling is to worship God, to bear witness to Christ in every land, to claim all aspects of human life for Him, and for His sake to love and serve all mankind.

We believe in God's gift of eternal life

We believe that God raised Jesus Christ from the dead. By the same power He gives to His people a new life which is not destroyed by death. Under the reign of Christ His people are judged, forgiven and made whole. Christ now reigns and will bring His work as Judge and Saviour to completion. We await His open triumph when God's purpose in creation and history will be fulfilled.

* * * *

In response to requests from the churches and with their active help, this Affirmation of Faith was drawn up by a Commission of the Congregational Union of England and Wales.

It is not intended to be a test of faith or an imposition of faith; nor is it intended as an exposition of Congregationalism to churches of other orders or to those outside the Christian allegiance. A Longer Declaration of Faith (now being prepared) will serve these wider purposes.

It was drawn up because it is useful within Christian life to be clear about the essential beliefs commonly held and to provide a standard which may stimulate vitality and variety of testimony on the part of churches and individuals. Its purpose is primarily educational and it is intended to help the churches in their work both of presenting Christian faith to those coming forward for church membership and of nourishing the faith of those who are already church members. Its use is left to the free decision of each church.

Creeds and Platforms of Congregationalism by Williston Walker (Pilgrim Press, 1960, $2.45 or 18/6).

First published in 1893, this collection of documents with its valuable accompanying comment has been many years out of print. It is now issued as a large size paper-back with a new and stimulating introduction by Dr. Douglas Horton. A new volume of later documents would be of value.

Pilgrim Circuit Rider by Leila W. Anderson (Harper & Brothers, 1960, $4).

This is the story of an unusual person who has made an unusual contribution to the life particularly of the smaller country Congregational churches in the United States. Born on an Illinois farm and for many years a country school teacher, Miss Anderson equipped herself for the special task she undertook in 1953. Since then she has travelled thousands of miles in the station wagon which has been her home and office. Her ministry has been a teaching and pastoral one of great encouragement. Hers is more than the story of an eventful life. It is full of wise reflections of a perceptive and original mind on many subjects.

Internationa

The administration and ordinary purposes of the International Congregational Council have been adequately met by the regular annual grants of the Member Churches. For some time, however, it had been felt that it ought to be possible for the Council to respond quickly and generously to special needs as they arose among the churches, and to give encouragement to the movement of persons, literature and ideas among our people in ways which could not be exactly budgeted.

In the Assembly of 1958, at Hartford, Connecticut, U.S.A., it was enthusiastically decided, therefore, to set up what has been called the "Project Fund" specially for these purposes. Gifts were solicited and these have gradually accumulated. They have come from Congregational Women's Fellowships, prompted by an encouraging promise from the National Fellowship of Congregational Women in the U.S.A.; from Trusts, such as the Helen Hart Fund (Immanuel Church, Hartford), and the Congregational Insurance Company, England; and from churches and individuals.

Certain gifts have been earmarked and have been used or are being held for special purposes. The gift from the Helen Hart Fund was only for WORLD CONGREGATIONALISM. So also has been part of the grant from the National Fellowship. Some sums are for travel grants for women only.

So far only a limited number of grants have been made out of the fund. Five hundred pounds ($1,400) were voted last summer by the Executive Committee to the Fund set up by the Congregational Union of South Africa for the relief of those Coloured and African churches affected by apartheid. This gift was handed over by our Moderator when the Appeal was launched in Port Elizabeth in October.

Four small travel grants have also been made—one to a Scottish woman minister to undertake a piece of research in the Palatinate, Germany; one to an English minister's wife to accept an invitation to the Assembly of the French Reformed Church; one to the Secretary of the Congregational Union of Jamaica to visit England; and another to his wife to accompany him and see something of women's work.

Now the time has come to undertake a more generous and imaginative programme. This is outlined on the opposite page. We hope it will be approved, that it will be blessed, and that the Fund will receive increased support to continue and enlarge this service of the International Congregational Council.

cts 1961-2

Four special Projects are now possible.

1. *A Travel Scholarship* of up to £300 to the minister, layman, or woman, whose project for study or service wins the award of an adjudicating committee. The scholarship is intended to enable the holder to enlarge his knowledge and experience in a particular field of church life so as the better to render a service to his own churches. It may, however, be used for a study of the contemporary life or history of our churches. The service may be one rendered within our own fellowship or may be given in some ecumenical form or setting. In every instance an essential condition shall be that the study or service is undertaken in some other country than that in which the candidate resides.

Applications for an award to be made in September, 1961, must be received by the Secretary of the International Congregational Council, not later than July 31st, 1961. Its use must be completed by the end of 1962. The Council shall be competent to make an award of less than the full sum, the balance to be used either for another scholarship that same year or accumulated to make more than one award the following year. Applications for the 1962 award must reach the same address no later than May 31st, 1962.

2. *A Women's Travel Scholarship*, to be awarded from time to time to enable Congregational women to study women's work within the Member Churches of the I.C.C. Award by a special women's committee, but applications to be made to the Secretary.

3. *National Projects* of a modest kind—other than straight gifts to meet annual needs—will be considered by the International Congregational Council and supported when possible. A grant of £500 was made in 1960, for example, to the support of the Coloured Churches in South Africa. This year Principal Charles S. Duthie of Edinburgh will visit the Free Church of Finland to discuss prospects for the training of ministers in the Free Church. Applications for grants of this kind can be entertained only through Church headquarters, and should be sent to the Secretary of the International Congregational Council.

4. *Publication Fund.* A sum is being set aside each year to make possible the publication and/or distribution of books or booklets about some international aspect of Congregationalism—its principles or history—which could not otherwise be made available.

The Una Sancta and the Local Church

W. A. Visser't Hooft

Romano Guardini has remarked that in our time the Church is waking up in the hearts of men. We see the outline of a great vision: the Una Sancta, the People of God, spread throughout the world but bound together in solidarity and in the fulfilment of one common calling; hearing one and the same Word of God, receiving the same sacraments, witnessing together in all parts of the earth, speaking a common prophetic word to the nations, the decisive force of reconciliation among divided humanity. But as the vision becomes more precise the gulf between it and the local churches we have to do with seems to become wider and wider. Are they even aware of their participation in the life of the whole body? Are they a local expression of the whole family of God? Are they not rather self-centred communities, preoccupied with local interests, defending denominational customs, living with closed windows?

Some see this wholly as a problem of communication. Get down to the grass roots, they tell us. Give them the right information about the ecumenical movement.

That answer is inadequate. There is, of course, a big job to be done by all of us together in the field of information. But the real problem is that most of our church members have a wrong conception of the Church. Ecumenical information acting upon a purely man-centred notion of the Church as an association of more or less like-minded religious people, for meeting a certain type of human urge, can produce a sort of ecumenical enthusiasm or activism but it cannot build the Una Sancta. We confront everywhere that basic heresy of possessiveness, of men thinking they can claim ownership of the things of God. At the parish level we are in the era of individualism, in which few feel in their hearts and know in their minds that the Church is God's own People.

Information at the grass-roots level cannot solve our problem for another reason. This is that the ecumenical movement has itself not really solved the problem. It is not so that its leaders and active participants have worked out in their thought and action how the vision of the Una Sancta and the life of the local church are related. The problem is not only to save the ordinary church member from a selfish, narrow, secularised conception of the Church. It is also and especially to save

ecumenically alert Christians from disappearing in the clouds of a Utopian ecumenicity. The Una Sancta is becoming an alibi for large numbers of Christians. They refuse to take the church around the corner or the historically given churches seriously because these do not correspond to the ideal Church. There is real danger that the number of such uprooted Christians will grow and that we get an ecclesiastical docetism which accepts the idea or ideal of the Church but refuses to live in and with the reality of the Church.

The local church is the Church

To believe in the Church is not like believing in a Utopia or even in an ideal which may some day be realised. To say "I believe in the Church" means I believe that the Church of God exists here and now. But you may ask: "Are you talking about the reality or about an idea? For what exists before our eyes is not the One Holy Church but many Church bodies, to which we find it hard to apply the qualification 'holy'." To this I must answer: "Yes, we see divided churches, but we know that the one God can have only one people and that Christ is not divided". We believe therefore that in spite of what we see there is one single Church of God. To work out what this means for the relation of each particular church to the existing Una Sancta is, however, terribly difficult. And what of the holiness of the Church? The Church is composed of sinners though they be also saints. But it is also not enough simply to say that the Church is *composed* of sinners. There is also the collective sin of the whole Christian people. The Church as a whole is deformed by collective sin and so needs constant renewal.

This means that we must not expect to find a church which is completely pure "without spot or wrinkle", and that we must not turn away from the Church simply because it does not correspond to the vision of the Una Sancta received from the New Testament. This recognition of sin in the life of the Church need not lead to passivity. It can become a call to battle, a challenge to watchfulness, an antidote against idealising the Church as an institution. When I know that sin inevitably creeps into its life but that the Holy Spirit is ceaselessly at work to sanctify it I will neither despair of the Church nor accept it as it is. I will seek to participate in its renewal. Thus my belief in the Una Sancta will be a fulfilling of my part of the common calling of those "called to be saints". So my proposition is that *it belongs to the very nature of the Church that it expresses itself in a concrete, local congregation of believers gathered to hear the Word of God, to receive the sacrament, and to live in fellowship with each other.*

The Church can only be real if it is local. It is in the concrete relationships between believers in Christ in a particular place that the

Church becomes fact rather than idea. Lesslie Newbigin has said: "Any conception of Christian fellowship and service which by-passes the neighbourhood in this primary sense, is bogus". Why is it bogus? Chesterton once wrote a caricature of a certain type of humanitarianism:

"O how I love humanity—With love so pure and pringlish,
But how I hate the horrid French—Who never will be English".

That could be transposed for our purpose:

"Oh how I love the world-wide Church—With deep spiritual pleasure
But I detest my church in town—It bores me beyond measure".

But are there reasons why the local church is essential for the Christian life? There are many. I give those that seem to be most important.

Jesus gathers. He does not pick out men one by one to bring each into a separate relation to Himself without creating a relation between them. He establishes communion between them. As I am called by Christ I am at the same time placed among brothers among whom I am to live my new life. My egocentricity is broken down; I enter into the Christocentric existence which means participation in the life of His body. That includes concrete relations with fellow-believers in one and the same place.

There is more to be said. We need the communion of the Church because we need the Word and the Sacraments. In a word proclaimed to me by a man to whom I listen, not because he is a great preacher but because he is a minister of the divine word and a spokesman of the Church of God—in that word God speaks to me. I can, of course, also hear the voice of God when I am alone—when I open the Bible, when I pray—but I need the proclamation by another man in order to be reminded again and again of the objectivity of the word and to be liberated from my subjectivity with its danger of distorting the Gospel according to my desires or imaginings. A lonely Christian life becomes easily a life that is not only ego-centric with regard to its relation to men but also with regard to its relation to God.

This is all the more true of the sacraments. Here the concrete, historical and objective nature of God's act in Christ finds tangible, visible expression in the bread and wine of the communion, in the water of baptism. I am shaken out of any false spiritualism. I find that I have not to do with the idea of God, not with the God of philosophers, but with the God of Abraham and of Jesus Christ, who acts in history and who came down to earth, when the Word became flesh. If I avoid the local, given, church I deprive myself of the means of grace by which God sustains my Christian life.

But the deepest reason why we are sent into local congregations is that this is the place where the Una Sancta lives and has its being. We are inclined to think of the Una Sancta as manifesting itself in world-wide assemblies, but that manifestation is not the normal, primary way in which it expresses itself. According to the New Testament each local ecclesia is a microcosm of the whole ecclesia; each congregation *is* the Una Sancta as it lives in Jerusalem or Rome or Philippi. Paul writes to the Church of God which is in Corinth. That church has the dignity and calling to represent in its life the total Church Universal, to express the fulness of gifts of the ecumenical fellowship as a whole. If we want to belong to the Una Sancta as portrayed in the New Testament we must see the local congregation in that tremendous context and not rest until it has become aware of this high calling.

So it is within one of the divided churches that we are to live in and for the Una Sancta. It is a hard thing to accept that you cannot join the fully united Church of Christ; every Christian is always a *member of a church divided from other churches.* Again and again Christians have tried to find some short cut to the visible manifestation of the Una Sancta. One way is to take no notice of the fact that outside my church there are men and societies who also believe in the Lord Jesus Christ. I can then convince myself that there is no problem! But a remarkable and great fact of today is that every church admits there *is* a problem of unity. Another short cut is to declare that we are already one and that our divisions have no significance, but we cannot say that because we are not ignorant of what the New Testament means by unity. Yet another short cut is to seek the Una Sancta outside of the churches. This also is a blind alley for it can only lead to the formation of again another separate body. The one and only way is to work within the given churches. Our pioneering will then be within their life and, when we are called to oppose, our opposition will be a loyal one.

The task before us is to transform churches into churches which are ready to receive the gift of unity. At present they are not ripe for unity. Some of the leaders may be; the rank and file are not. All are afraid of losing something essential, of finding themselves transformed almost overnight from Catholics into Protestants, from Protestants into Catholics, from Reformed into Lutherans, from Lutherans into Reformed. On top of this is the fear of a great Super-Church suppressing all freedom and creating a dull uniformity. So the job of the coming decades is to make our churches "unitable". But how?

The basic point is to help each church to understand itself as the Church of Christ rather than as the church of this or that country or denomination. Again, we must make it very clear that unity does not

mean uniformity. Why should it? There was real unity in the Church of the New Testament and at the same time astonishing diversity. Making our churches "unitable" means battling against all considerations that have to do with our social, national, racial, cultural, organisational preferences and prejudices. It means making them ready to listen to other churches. At present we spend most of our time telling each other what we have to offer others. In the things of the Spirit we need churches more ready to receive than to give, to listen than to speak, to let themselves be questioned than to question others. Our churches will become unitable when it dawns upon them that there is a wholeness of the faith which is far beyond anything that they have actually realised in their own life and that the wholeness can only come when the *whole* body grows into Christ and each part is working properly.

We are grateful to the General Secretary of the World Council of Churches for permitting us to publish in abridged form this article which was given as a paper to the teaching conference of the World's Student Christian Federation on the Life and Mission of the Church at Strasbourg in July, 1960.

The Renewal of the Church by Dr. W. A. Visser't Hooft (S.C.M. Press 1956. 124 pp. 12/6).

Dr. Visser't Hooft surveys the problem of the relation of the new to the old in the life of the Church. He says many things that should be of lively interest to Congregationalists, and says them in a crisp and challenging way.

He can account for the Church's pre-occupation with its own genealogy but emphasises the profound awareness of the early Church of being a new creation, and in the sense of being the "earnest" and instrument of a world renewed. The Church is itself in constant need of renewal.

Unfortunately, the difference between the Church and the Kingdom of God soon faded from the consciousness of the Church, the awareness of being perpetually under divine judgment grew dim, and the need of constant renewal by the Holy Spirit almost ceased to be felt.

Says Dr. Visser't Hooft: "Antiquity, universality, and consent are not enough. The Church is also concerned (to be concerned) with its holiness, and to be holy means to live in the strength of the new age". And again, "We have remarkable works concerning the external history of the Church, its expansion and doctrinal development . . . but practically none from the standpoint of the renewal of the Church". Again "the real danger for every church is . . . that it will take for granted that it is in fact the Church of Jesus Christ". This kind of rigidity set in also with the churches that issued from the Reformation. And today, the ecumenical movement itself must be concerned with renewal, as well as unity. "Unity by itself is nothing, may even be death". And where, in any case, does the Church Universal come alive?—in the reality of the koinonia of the local congregations, says the General Secretary of the World Council of Churches.

Glynmor John

Where Two or Three

H. F. Lovell Cocks

What is Congregationalism? Congregationalism is "a form of church polity in which all legislative, disciplinary and judicial functions are vested in the local Congregation of believers. Independency". Thus the *Shorter Oxford Dictionary*. So Congregationalism means the autonomy of the local church? That is what it meant for R. W. Dale. His chapter on the "Mutual relations of Congregational Churches" in his *Manual of Congregational Principles* makes queer reading today. After telling us that "there is nothing in the independence of Congregational churches to prevent them from co-operating in Christian enterprises in which they have a common interest" he insists that "no central authority can compel them to contribute towards the support of a society for sending missionaries to the heathen." "A church . . . animated with zeal for the salvation of the world will contribute without compulsion. Societies for assisting missions in Continental countries will be supported by churches interested in Continental missions. Colleges for the education of the Congregational ministry will in the same way be supported by churches interested in ministerial education". All very true. There is not a word with which we can quarrel. Yet the emphasis is in the wrong place. Why is Dale making such a song and dance about the autonomy of the local church? Who wants to coerce it, anyway?

One cannot but be struck by the meagreness of Dale's conception of the inter-relatedness of our churches. You and I would want to say that a church which was not interested in foreign missions or ministerial education was to that extent failing in its obedience to Christ. We should want to say that a church which was entirely absorbed in its own concerns to the point of ignoring the unevangelised masses outside and the claims of the wider fellowship of churches was falling far short of the mark. Dale himself believed this. That goes without saying. Yet it does not or ought not to go without saying in such a context as this. Then why does not Dale say it? Why does he make it appear that such considerations are irrelevant to an exposition of what Congregationalism is? Why does he equate Congregationalism with the autonomy of the local church to the point of making it seem that such outward-looking concerns and compassions are optional rather than obligatory? Why is he so concerned to insist that no external human authority can prescribe these to the local church as parts of its Christian obedience

that he has nothing to say of the love of Christ which has the sovereign right to constrain His Church to these things? As he expounds it Congregationalism stands for Christ's royal rule in the local church and the committal of its members to the doing of His will, but has little to say regarding the relation of the local church to its sister churches except that at all costs its absolute autonomy must be preserved. He is eloquent on the theme that the members of the local churches are members of one another, but has nothing to say which might suggest that this mutual belonging, this mutual caring and sharing, is also true of the churches themselves. Dale establishes to his own satisfaction, if not to ours, that the New Testament churches were Independent in their polity; but in the course of his argument the *koinonia* of those churches in Christ drops out of sight.

The Congregational polity is an attempt to provide an organ for Christian responsibility and Christian initiative. Christian *responsibility* is the responsibility of the church member to his Lord and also his responsibility to and for his brethren in Christ. It is also the corporate responsibility of all the members of the fellowship to Christ for carrying out His will as that is revealed to them. These responsibilities are not confined to the "garden walled around", but concern the well-being of other churches and of the universal Church. They are as wide as the world for they concern the lost sheep for whom the Shepherd died. As for *initiative*, these responsibilities must be discharged "without tarrying for anie". This is why the local church must be free. Since it is under Christ's orders, it must be free to act in His name, and no earthly authority has the right to forbid its obedience to its Lord.

R. W. Dale makes the most exalted claims on behalf of the two or three gathered in Christ's name. "Whenever a church meets in Christ's name", he says, "Christ Himself is present in the assembly; its decisions are His as well as theirs; its decisions are confirmed by His authority". Is Dale claiming infallibility for the decisions of a Congregational Church Meeting? You and I can no more believe in the infallibility of the Church Meeting than we can in the infallibility of the Pope. As we read on it becomes clear that Dale does not believe in it either. "If the assembly is really gathered in His name, if its members are completely one with Him, their decision is His decision: what they bind on earth is bound in heaven. From an assembly in which Christ Himself is present and whose decision He confirms, there can be no appeal". But now an "if" has crept in. If the church members are completely one with Christ, their decision is His decision. Does this ever happen? We cannot believe that it does. Neither can Dale. "An ideal church" he says, "would always form its decisions under the immediate guidance

of Christ and would be a perfect organ of His will; but no actual church reaches this perfect union with its Lord, and its decisions, therefore, cannot claim with absolute confidence the sanction of His authority".

We find ourselves in Dale's position every time we try to explain to one another or to members of other Christian communions what Congregationalism really is. We describe the Church Meeting with eloquence and fervour and then have to admit that actual church meetings fall short of the ideal. The august claims we make for Congregationalism are rightly made only on behalf of churches which do not in fact exist. Ideally these things are true; empirically they are not true.

This really puts us on the spot. We lose interest in our denominational window-dressing, which so signally eclipses the displays of rival establishments across the way and farther down the street. Perhaps our competitors have their troubles too. Perhaps none of us really are what on our own showing we ought to be. But never mind the others for a moment. Ought we Congregationalists to go on circulating a fraudulent prospectus? Or is it really fraudulent after all? Is there any way of maintaining our Congregational principle which does not unchurch the actual fellowships to which we belong? Which is the same thing as to ask how our churches can be at one and the same time holy and sinful, apostolic and apostate.

Let us go back to the New Testament, where there are no denominations. There we find Paul and Peter and John writing about the Church of Jesus Christ—not about an assembly of just men made perfect, not about a Church laid up in heaven, but about the empirical Church in Jerusalem, Antioch, Corinth, Ephesus and Rome, of whose strength and weakness, triumphs and defeats, they are well aware. And with one consent they ascribe its very existence in the world to God's gracious calling and covenant, sealed and ratified in Christ. So Peter, fully conscious of the human imperfections of the Christians he is addressing, calls them a holy nation, a royal priesthood, a people for God's own possession. That is what they are in the purpose and calling of God, whose sovereign decree is not cancelled by their present unworthiness. They are the New Israel, the covenant community.

Among us Congregationalists that word "covenant" is once more current coin. Yet it may mislead us unless we remember that what constitutes the Church is not the covenant we make with one another but the covenant, mediated through Christ, which our faith can but acknowledge and receive. There is danger even in our doctrine that the Church consists of *believers*, however true and fruitful that doctrine may be in its proper context. Our faith is but the response we make to

God's gracious calling in Christ. We believers gather together and covenant with one another only because God has already gathered us by the grace symbolised by our baptism and has committed to us the privileges and obligations of His covenant in Christ. And let it never be forgotten that, since Christ died not for a spiritual elite but for all mankind, He loves His Church not for its own sake alone, but as the prophecy and earnest of the universal Kingdom of God.

The two or three gather in Christ's name. But this does not mean that, being wholly dedicate to Him, they can summon His presence among them. A Church Meeting is not a seance where, when conditions are favourable and all present are *en rapport*, the spirits will be responsive. When the two or three gather their Lord is already there as their King—and their Judge. Even in their most egoistic moods they are still His people. When they brawl it is in His presence that they brawl—and His judgment goes out against them. And when in penitence they become smartingly conscious of the gulf between what they are and what they ought to be, it is at once their heaviest judgment and their liveliest hope to know that the King whose majesty they affronted and whose love they scorned does not forsake and never will forsake those He calls His own. Their task is neither to ascend into heaven to bring Christ down, nor to descend into the abyss to bring Christ up from the dead, but to obey the Word that is near them on their lips and in their hearts. Their task is to appropriate His gift of the Spirit. Therefore of the local fellowship, gathered in His name it may be said that they already are—and are not—the one, holy, catholic, and apostolic Church of Christ.

For us Congregationalists the Church Meeting is the organ of our individual and corporate responsibility to the ever-present Christ, and also of our initiative in obeying His will "without tarrying for anie". Yet the Church Meeting is not exclusively an institution of the local church, as though Christ were present only there and revealed His will only to the two or three thus gathered. By what right is the presence of Christ and the guidance of the Holy Spirit claimed for the local church and denied to the fellowship of churches? Are not the committees and assemblies of that fellowship gatherings of responsible Christians who seek to know and to do the will of Christ? How can the local community of Christians become what by God's grace it already is—the Church—except by way of closest communion with the fellowship of churches? How, again, can the fellowship of Congregational churches enter into the fulness of the great Church except by seeking communion with churches of other traditions? Surely the pattern of the Church Meeting is capable of being repeated over and

over again—in county and national unions and associations, and in the ecumenical movement. And the Christian concern of the individual members of the local church has its counterpart and necessary fulfilment in the mutual caring and sharing of the fellowship of churches, and in the readiness of each Christian communion to impart its own treasures in exchange for those of other branches of the Church Universal.

Congregationalism presents us with the pattern of the pilgrim Church, whose tabernacle never becomes a temple, and whose journeying is always towards the fuller light of God. It is not merely that there is nothing in our Congregational principle to prevent us from joining together as churches. That is a ridiculously inadequate way of putting it. As well say that there is nothing in an acorn to prevent it from becoming an oak. Congregationalism demands this perpetual reaching out after catholicity and is incoherent nonsense without it. There is now wide agreement that the very existence of the ecumenical movement betokens that in the deepest sense we are already one Church. Our task, therefore, is not to create this Church but to realise it—to become what we are.

But what of the autonomy of the local church? That remains. But if this autonomy is to be in any way different from that of a tennis club or photographic society, it must be held and exercised "in Christ's name". It is not given to us to be certain in every detailed matter what Christ may will us to do. Yet of some things we may be certain. Christ does not will our selfish isolation from our fellow Christians. Friends of the Lord Jesus must be friends one of another. We cannot in Christ's name divest ourselves of our responsibilities towards those who are outside our churches. We cannot claim Christ's authority for refusing to take counsel with other churches. The local church is free to reject measures proposed by the fellowship of churches and refuse its co-operation in the common enterprise. When it does, no human authority can call it to account. But that does not mean that Christ will not call it to account. Even though we cherish our liberty, we must not forget that Christ may will that we limit our liberty for love's sake.

It is now recommended that our English churches should covenant together in a more closely-knit unity than the Congregational Union of England and Wales was ever meant to bring about. It is a measure of our distance from Dale and the Congregationalists of his day that such a proposal can be made, not as suggesting a revolutionary change, but rather was merely making explicit what is already implicit in our present inter-relatedness as churches. For the first time we are giving

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Scottish Congregational College

J. H. L. Burns

After a hundred and fifty years of notable service in ministerial training, the Scottish Congregational College functions more efficiently than ever. It is housed in an attractive, turreted, stone building in a residential district of the city of Edinburgh, with a view from its front terrace of the lion-like form of Edinburgh's principal hill, Arthur's Seat. From its upper windows are to be seen the Pentland Hills beloved by R. L. Stevenson.

The College began in 1811. During the stirring, evangelistic movement led by the Haldane Brothers, Robert and James, there came into being throughout Scotland numbers of independent churches. Trained ministers had to be found to lead them. Some of their members were opposed to special education for the ministry because they regarded it as "unscriptural, unnecessary, and dangerous". However, the urgent need was realised by the Rev. Greville Ewing who had been associated with the Haldanes. He knew that the young churches, many of them small, without the right type of leaders, would after the first years of enthusiasm begin to lose members, break up and disappear. A meeting of pastors and laymen was held on March 13th, 1811, when it was decided to start the Glasgow Theological Academy, with Greville Ewing and Ralph Wardlaw as tutors. It began with a class of eight students embarked on a course planned to last four or even five years. A committee was appointed to manage the Academy, which the churches were asked to support. A year later (1812) the churches, many being poor, agreed to form the Congregational Union of Scotland for the sake of relieving the more needy of their number.

The Academy was fortunate in Ewing and Wardlaw, in their scholarship and in the long, unpaid service they were able to give. Ewing continued teaching until his death in 1841, and Ralph Wardlaw would appear to have done so till he died in 1853. Wardlaw was an outstanding preacher in Glasgow, and one of the city's most influential citizens. Other teachers of the Academy, in the mid-nineteenth century were John Morell Mackenzie (1839-1843) and Alexander Thomson (1846-1855). New professors in Dr. W. Lindsay Alexander, a powerful preacher and a scholar of a very high order, and Dr. Anthony Thomas Gowan were appointed in 1855. Because Dr. Alexander was a minister in Edinburgh and Dr. Gowan a minister in nearby Dalkeith, it was

decided to remove the Academy to Edinburgh. Its title "Glasgow Theological Academy", was now no longer tenable, so the more apt title of "Theological Hall of the Congregational Churches of Scotland" was adopted. A most generous supporter was Miss Baxter of Ellangowan who gave substantial sums, to provide for the salary of the Principal of the Hall, for the purchase of premises in George Square, Edinburgh, and for the endowment of a Scholarship to enable suitable students to receive further study after the completion of their course.

Through Miss Baxter's generosity Dr. Lindsay Alexander became the first full-time principal in 1877, resigning from his pastorate. He served for five years. The principals who followed him were: Dr. D. W. Simon (1884-1893), Dr. James M. Hodgson (1894-1916), Professor A. F. Simpson (interim, 1916-1917), Dr. A. J. Grieve (1917-1922), Dr. T. Hywel Hughes (1922-1936), Dr. H. F. Lovell Cocks (1937-1941), Dr. D. Russell Scott (1941-1944), Dr. Charles S. Duthie (1944-19).

The staff of the Hall was strengthened in 1897, when the Evangelical Union of Scotland united with the Congregational Union of Scotland, and the Evangelical Union Theological Hall united with the Theological Hall of the Congregational Churches. The E.U. Hall began in 1843 in Kilmarnock as the E.U. Theological Academy, with James Morison as principal. In 1879 its name was changed to the Evangelical Union Theological Hall. Eight years later it was transferred to Glasgow where it remained until its union with the Congregational Hall. At the time of union Professor William Taylor and Professor Alexander McNair joined the staff of the united Hall.

Dr. Grieve was principal when the first war ended. Through his enterprise the Hall premises were changed from the unsuitable house in George Square to the present commodious building in Hope Terrace. It was during his principalship that the name "Theological Hall" was changed to "Scottish Congregational College".

The College Staff was strengthened for a second time in the early 1930's. When in 1929, a minority in the United Free Church of Scotland decided not to unite with the Church of Scotland, the continuing U.F. Church arranged with the Congregational College to unite with it in the training of its ministers. Professor Allan Barr joined the teaching staff in 1930, the Rev. George S. Stewart in 1931, and the Rev. James Porter in 1952, all of the U.F. Church. Students of both colleges receive instruction from the united staff but special instruction in Congregational history and principles and U.F. Church history, principles and procedure are given separately. The union of the two Colleges has worked out very happily.

The present principal of the college, Dr. Charles S. Duthie, became principal in 1944 at the early age of 33. He brought brilliant scholarship, clarity in teaching, imagination, enterprise, a dedicated spirit and a strong, physical constitution to his work. His innovations include a long-term campaign for the recruitment of candidates, an annual Pre-Candidates' Conference, active participation in student evangelistic campaigns, the creation of a "Friends of the College" scheme, the starting of a small half-yearly magazine, "College News", also the starting of an annual "Retreat" for staff and students. Dr. Duthie has been ably supported by his colleague, Professor James Wood.

The links of the Joint College with the University have been strengthened by the fact that the Principal and Professors Barr and Wood are now accredited teachers of the Faculty of Divinity of Edinburgh University. During the past year the College has appointed the Rev. W. G. Baker of the Churches of Christ as a lecturer in Pastoral Theology and director of practical training.

Apart from Dr. Duthie, other distinguished former students of the College have become principals or professors of theological colleges. A. M. Fairbairn became the first principal of Mansfield College, Oxford. W. Douglas Mackenzie was president of Hartford Theological Seminary, U.S.A. A. R. Henderson, was Principal of Paton College, Nottingham. Among students who became professors were William Taylor, Alexander McNair, A. F. Simpson, James Stewart and Robert Dobbie.

Naturally most of the college students have ministered to Scottish Congregational Churches. Others have served in England, Ireland and in the Commonwealth. A considerable number have served under the London Missionary Society in its various fields. David Livingstone, though not an enrolled student of the College, attended the theological lectures of Dr. Ralph Wardlaw, one of the first two tutors of the College.

An interesting link with the College was the acceptance of Peter Marshall of Coatbridge as a student of the College in 1924. Three years later, however, he emigrated to the United States, and became the ardent preacher whose story is told in "A Man Called Peter". In earlier years a number of the ablest students received post-graduate training in Germany. Largely because of the disruption caused by the second World War post-graduate training was diverted from Germany to the United States, particularly to Andover-Newton, Hartford and Chicago. Principal Duthie has been keenly interested and active in this development. Others have studied in recent years in Switzerland, Germany and France. At present four students are engaged in post-

graduate study outside Scotland. In recent years students from overseas have been welcomed to Edinburgh, notably from Czechoslovakia, Finland and Sweden.

The first woman student entered the College in 1926. Mrs. Kenmure (as she now is) was the first woman to enter the ministry in Scotland and the first woman to become President of the Congregational Union of Scotland. A number of other women followed her in training for the ministry through the College, and Scotland today has several Congregational women ministers.

The College began in 1811 in an atmosphere of eager evangelism, but its teachers from the beginning were able scholars. That early tradition of evangelism and scholarship has been maintained throughout. The College, though never large has strengthened the spirit of Congregationalism in Scotland. It has been a factor, however small, in promoting international Congregationalism. Now with a Gospel that brings light and life to men, with teaching alert both to the eternal Gospel and the present time, and with the divine blessing, it faces the future with complete confidence in God.

The Rev. J. H. L. Burns was Secretary of the Scottish Congregational College from 1947 *to* 1959.

Where Two or Three—(*cont. from page* 35)

a theological account of ourselves as a fellowship of churches and showing the world that Congregationalism is a far more fruitful principle of ecumenical advance than some have supposed. Atomistic Independency is dead or dying. But the Congregational pattern of the two or three gathered in Christ's name is the very hall-mark of true catholicity. We have come to see that what has made us a denomination will not let us stay a denomination, as the tides of the Spirit sweep the divided communions of Christendom towards a deeper understanding of one another, a more humble and loving co-operation in their common task of evangelism, and a more perfect realisation of their calling and destiny as the New Israel of God.

Dr. Lovell Cocks was until recently Principal of the Western Congregational College, Bristol, and has been Chairman of the Congregational Union of England and Wales. He is the author of many books.

Book Reviews

English Religious Dissent by Erik Routley. (Cambridge University Press, 1960. 214 pp. 18/6).

Dr. Routley is one of Congregationalism's most fertile and fascinating writers on topics as varied as hymnody, patristics, and the psychology of conversion. His writing abounds in lively parallels, illustrations (for example, he takes Orwell's "1984" as proof of the need for Dissent!), and perceptive judgments, and it is impossible for him to write a dull sentence. He obviously enjoyed the fact that Cambridge University Press had decided to include Dissent among the "English Institutions Series" along with Royalty, Cricket and the British Constitution. The fact that he was writing for the curious, intelligent but uninformed reader, dictated the light spirit in which the book was written. And, indeed, a great deal of Dissent is a laughing matter.

Our poker-faced forefathers took themselves too seriously at times. Their bland assurance that they alone were privy to the secret counsels of the most High, their mind-searing Bibliolatry, their all-too-comfortable Victorian middle-class Christianity, their liturgical and architectural blindness that made them assume that every minister must be a dervish (denying the aids of liturgy) and a church either a bare barn or a pretentious imitation of a cathedral, their preference for May Meeting preaching marathons, are all legitimate balloons that ask to be pricked. The question is whether the proportion of jocularity does not overweight the very deep convictions which alone could justify their Nonconformity? This reviewer thinks that the wit in Dr. Routley has obscured, except in the earlier sections on the strength of Puritanism, the historian and the churchman. Surely, it is only the burning conviction that the crown rights of Christ the Redeemer must be insisted on in ecclesiastical, social, national, political and social life, that justify Dissent from the nominalism and the Erastianism of an Establishment? Moreover, such an approach might have forced even the ranks of Tuscany (here the merely curious worldlings) if not to cheer, at least to stop sneering.

One marvels that the busy minister of Augustine-Bristo Congregational Church should make time to write, as indeed I did when I was his colleague at Mansfield College and he was tutor in Ecclesiastical History, chaplain to the Congregational Society, organist, and a gargantuan gobbler of detective stories as reviewer for the *British Weekly*. Perhaps this is why this book has a crop of inaccuracies. Among them I note that the Pilgrim Fathers were not bourgeois traders (pp. 79 says they were), for one of their reasons for wishing to leave hospitable Holland is that being used to country not town life, they could not compete with the Dutch traders on equal terms. John Robinson's famous Farewell Admonition was delivered on a Dutch quayside, not from Southampton (as declared on p. 83). Regent's Park College was moved from London to Oxford in 1927 (not in 1827 as appears on p. 179). One might also query several confident judgements, among them the claim that Watt's best hymns mark the highest reach of Puritan imaginative literature (p. 137). What of the poetic and prose epics of Puritanism: *Paradise Lost* and *Pilgrim's Progress?*

But the great matter is the tardy recognition that Dissent is an English

Institution and that it should have been described in such a lively fashion, in an ecumenical spirit, and with the conviction that Dissent is not an alternative to, but an order or series of orders within the Catholic Church. If this reviewer complains that an important theme was treated with frequent levity, there will be many readers to rejoice that a church historian can write without pomposity or ponderousness.

Horton Davies

One Lord, One Baptism by the World Council of Churches Commission on Faith and Order (S.C.M. Press, 1960, 6/-).

In this book are two World Council reports. They illustrate both the strength and the weakness of the Ecumenical Movement, and need sympathetic but critical attention. The first on "The Divine Trinity and the Unity of the Church" is an interim Report attempting to work out the thesis of the Lund 1952 Conference that "the more we concentrate our attention of Christ, the Lord of the Church, the more will Church unity increase". It is clearly too early to know whether this thesis is justified, but if this study promotes common study of Christology and the doctrine of the Spirit it will be of great value. It must be said that the apparently uncritical massing of texts is no substitute for clear theological method in relation to the doctrine of the Spirit, and that the study is hampered by a failure to make use of the fact that the word *church* is often used in the New Testament in the plural. But the Commission is planning further studies on the "presence" of Christ and the Spirit.

The second study on "The Meaning of Baptism" will open up a fruitful approach for many. Its thesis is: "We can think of all other rites of the Church as dependent upon and in various ways renewing or more specifically expressing the fullness of baptism itself. Such a view is not intelligible if we think of baptism as a self-sufficient rite: it is demanded inescapeably if we think of baptism as *the* expression of the whole *Heilsgeschichte*. For then other sacraments or sacramental rites do not depend upon the rite of baptism, but on that which baptism mediates, and which they too mediate in their own way." (The word *the* is not italicized in the original. It needs to be replaced by the word *an* if the thesis is to be true, and if we are to be delivered from a false mystique of baptism, from which the Report is unhappily not free.) Both reports deserve grateful but alert study.

H. Cunliffe-Jones

Sunday—Christian and Social Significance by William Hodgkins (Independent Press, 234 pp., 21/-).

The first thing to be said about this book is that it does a job which no other contemporary book known to the reviewer has attempted to do for the English scene. And the second thing is that the author has brought competence, much discernment and a fluent style to his work. The third is that for anyone who is concerned for the Christian significance and use of Sunday and for its status as a legally-encompassed social institution, this book makes necessary reading.

Chapters One to Ten present an historical survey, bringing us up to Sunday in the twentieth century. For the sake of those who imagine that an historical study of a subject like Sunday Observance is almost bound to be dry stuff, it can be said that an easy style, an attractive handling of the evidence, and an eye for what is socially important combine to make much of the reading quite

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NEWS ROUND THE WORLD

Australia

Meetings have been held of the committees set up to consider the functions and structure of the Congregational Union itself and also of the National Missions Council. Major matters under consideration are: Christian Education, the Ministry, Congregational Churchmanship, Stewardship and evangelism, and the possibility of closer relationships with the younger churches rising in the South Pacific. Among those taking part was the Rev. Roy Foreman, fellow worker with the Nauru Protestant Church.

It is expected that the theme for the Biennial Assembly in 1962 will be "The Living Church", with sessions on the Church's Mission, Responsible Freedom, and Towards Unity and Union. The Women's Fellowship has produced a study booklet entitled "The Living Church".

Recent appointments include that of the Rev. John Bodycomb as Youth Director for South Australia, and additions to the ministry in South Australia and Tasmania from England.

The Congregational Union has voted £50 as a token of concern for the Coloured Churches of South Africa compelled to move by the Group Areas Act.

Discussions between the London Missionary Society and the Australian Union are being initiated. Serious consideration must be given to the relationship between these two bodies, particularly if Church Union is to become an accomplished fact.

N.C.W.

Canada

An outstanding feature of the United Church of Canada is its bi-weekly magazine *The United Church Observer*. Its circulation per issue is 285,000 which is much larger than that of any other comparable production of its type, secular or religious. The membership of the Church is just short of one million, so that a copy of the *Observer* is sold to nearly one of every three members, in fact to nearly every home. This is a very great achievement, due in no small measure to the excellence of the editorial work of Dr. A. C. Forrest.

The Rev. Barry Brooks has been appointed assistant to Dr. Ernest E. Long, Secretary of the General Council of the United Church.

Several major reports have been issued by the General Council of the United Church of Canada. They set the thinking of the United Church on these subjects for the next decade. They include: (1) The Church and the Alcohol Problem. A study on temperance policy and programme. (2) Towards a Christian Understanding of Sex, Love and Marriage. A study of Christian Marriage, to be followed in 1962 by a study of divorce. (3) An interim report concerning "The Doctrine and Practice of Church Membership". (4) "Alternative to Capital Punishment", urging the abolition of capital punishment, suggesting alternatives and recognising the church's responsibility for the spiritual redemption of offenders. (5) "The Winds of Change", a review of the Church and

International Affairs. (6) "Presuppositions", setting forth the theological foundations for a new Christian Education curriculum. A further note about it will be in a future issue of WORLD CONGREGATIONALISM.

Copies of these are available from the General Council Office, 85 St. Clair Avenue, E. Toronto 7, Ontario, at twenty-five cents each.

E.E.L.

England and Wales

Further reports from the Commissions have appeared. They make not only proposals in the field of organisation but also new emphases and orientations in churchmanship. Space permits few comments here.

One proposal is that the "Union" relationship between our churches gives place to a Covenant relationship. Congregationalists should make every effort rightly to understand what this means and be scrupulously just to the thought and intention of those who make it. If there be any who fear, or what is worse, suspect an intention towards authoritarianism and hierarchy, let it be stated that this would be to misunderstand fundamentally the nature of the Covenant relationship.

Commission IV make, among others, two basic re-affirmations: (1) that worship is incomplete and impoverished unless to preaching and the Lord's Supper the Church Meeting be added, (2) that the independency of the local Congregational church rests upon the claim that the Church Meeting possesses real and adequate authority, but that authority is present only where the local church is in fact ruled by Christ and is guided by his Spirit.

Commission VI proposes advance towards a Department of the Ministry, not only to recruit ministers and be concerned with their training but also to care for them thereafter by means of bulletins, college weeks, refresher courses, and (in the case of young ministers) brotherly fellowship.

By the death of Sir Angus Watson we have lost a distinguished Congregational layman.

In December last foundation stones were laid for the new extensions to Mansfield College, Oxford. Among those present were Miss Beatrice Dale whose grandfather, Dr. R. W. Dale advocated a Free Church College in Oxford, and Mrs. W. G. Moore (a member of I.C.C. Executive Committee), whose grandfather, Dr. Guinness Rogers, delivered one of the addresses at the opening of the present buildings in 1889.

G.J.

Ireland

The Ministers and Pastors of Congregational Churches in Ireland, met in Conference at Portrush in March. This is in the nature of an extended "fraternal" and provides an opportunity for those engaged in the full time work of the churches to get together and share their opportunities and problems. It is the second annual conference of this type.

Irish Congregationalism has recently been bereaved by the death of three of its leading laymen, Mr. James A. Cleland, Mr. George A. Dick and Mr. James Bell.

J.M.H.

Jamaica

Dr. Norman Goodall of the International Missionary Council and the World Council of Churches and a member of the Executive Committee of the I.C.C. paid a four day visit to Jamaica which lasted until January 2nd, 1961. His visit was primarily to the Jamaica Christian Council but he embraced the opportunity to see as much as possible of the Congregational work. He also had discussions with some of the leaders. On the Sunday he preached in our two largest churches in the city of Kingston as well as our church in Chapelton which is fifty miles from the city. In Chapelton he also visited Clarendon College, our only secondary school.

For the third year in succession, over one thousand Congregationalists gathered at Ridgemount Church, Mandeville, on Ash Wednesday for a day of fellowship and spiritual uplift. Nearly all our forty churches were represented. This is now to be an annual feature in the life of our Union.

The Rev. Stanford Webley has been appointed the first full-time Secretary of the Jamaica Christian Council and will be seconded to the Council with effect from June 1st. He will still be available to continue as Secretary of the Union and to do field work among the Congregational Churches.

S.A.W.

New Zealand

Five new ministries began in the first part of this year, creating a record for New Zealand Congregationalism! Early in February, Mr. Murray McMeikan, senior student at the College was ordained at Karori Church, Wellington, and inducted to the pastorate. At Hastings, a town about 12 miles from Napier, the Pacific Islanders' Church has bought a house, where will live Pastor Ngatupuna who was inducted as lay pastor of the Island people in the Hawkes Bay area. Services are held in the Methodist Church.

In Timaru later in February the induction took place of the Rev. P. Threapleton, from Yorkshire. Another Yorkshire College man is the Rev. Stuart Jackman, who arrived in March to be the minister of the Beresford Street Church in Auckland. Then a month later again, the Rev. David Evans from Wales was inducted as minister of the Pacific Islanders' Church in Tororoa.

In Auckland the building of the new £30,000 Pacific Islanders' Church will be started as soon as possible and will provide much needed accommodation for the growing Island community in Auckland.

The Principal of the Theological College, the Rev. H. G. Nicholas, M.A., B.D., with Mrs. Nicholas has been given leave of absence for five months to travel to England. The funds for their fares have been given by Congregationalists in New Zealand. Mr. and Mrs. Nicholas left just after Easter to fly via the United States to Britain.

G.G.E.

Scotland

On January 21st the Earl of Wemyss and March declared open the Scottish Churches House at Dunblane. This is a new venture sponsored by the Scottish Churches Ecumenical Committee. The Congregational Union of Scotland is one of the seven denominations which work through this organisation.

Here at Dunblane the Churches hope to think and pray together. This little city is a quiet place, but just off main routes of communication. It is linked

historically with Blane, the Celtic Missionary of the sixth century; and more recently with the saintly Robert Leighton who came here as Bishop in 1661 and wore himself out trying to unite the divided Church of Christ. Five old houses have been taken over, facing the Cathedral. Over £26,000 has been spent on reconstructing them as a well-equipped residence for thirty people. The Committee is confident that no better choice could have been made than Dr. Ian Fraser for Warden.

The Committee, through Dr. Fraser, is organising eight or nine Consultations each year. These will cover a wide range of topics, such as prayer, God's will for modern Scotland, problems confronting youth, modern mass communication, the mastery and mystery of the physical world, etc. In addition, groups are most welcome to use the House for their own conferences. Our own Scottish College is this year using the House for its annual Retreat.

Last year an Ecumenical Youth Work Camp was held at Dunblane. Eleven countries were represented, and all the visitors worked hard in terracing the steep hillside behind the House, and in the process unearthed an unknown building at least eight centuries old. It includes a vaulted room which is planned to be turned into a chapel for the House. Another Youth Work Camp is expected this year.

We Congregationalists share fully in this new centre for Christian understanding and unity in Scotland.

P.N.W.

South Africa

For over 150 years there have been three bodies with strong Congregational associations at work in Southern Africa, namely the London Missionary Society, the American Board Mission and the Congregational Union of S.A. For some time there have been conversations between them regarding closer co-operation, and they have now appointed a small joint committee to explore further the possibility of organic union.

The South African Government's apartheid policies have badly disorganised the theological schools of the English-speaking churches. The A.B.M. has had to leave Adams College; the L.M.S. has lost its training school at Tiger Kloof, and the Anglicans, Bantu Presbyterians, Methodists and CUSA have had to leave Fort Hare. As a result, all these bodies are now trying to work out a co-operative scheme for the formation of a Federal Theological Seminary in which any denomination may have its own hostel and college, but there would be an agreed syllabus and a pooling of lecturers. As all three "Congregational" bodies are in this scheme, it will mean that in future their theological students will be trained together—thus fitting in admirably with the plans for organic union.

As a further result of the Government's apartheid policies every town in the Union will be "zoned" for residential occupation—separate areas being set aside for the Africans, Coloureds, Whites and other racial groups. As far as CUSA is concerned this will mean that thousands of Coloured families will be forced to leave their traditional residential areas and move to areas set aside for new Coloured Townships. Thus a church which has, by sacrificial giving, erected its own church building, hall, manse and day school, will have to leave it all and start afresh in a new area. For many churches this will be a crippling blow. Therefore, at its last Assembly, the Congregational Union launched an appeal for "the Group Areas Relief Fund" from which financial assistance can

be given to such churches. We have been greatly heartened by the magnificently generous response which has come spontaneously from so many friends and churches overseas. So far, donations totalling £4,880 have come from Australia, England and Wales, Ireland, Scotland, Holland, New Zealand, plus a special gift of £500 from the International Congregational Council. Our own South African appeal has hardly yet got under way, but donations to date amount to £2,909, making a grand total of £7,789. We estimate, conservatively, that the minimum we require to meet the essential needs of affected churches is £35,000.

As a member of the World Council of Churches, the Congregational Union was fully represented at the important consultation sponsored by the W.C.C. and held in Johannesburg in December. In addition to making a statement on certain aspects of racial tension in South Africa, it was agreed to recommend to member churches the establishment of a permanent council of churches through which further consultation and co-operation would be possible.

V.E.M.

Sweden

The Board and departmental leaders of the Mission Covenant Church recently met in Conference to consider the future of the Church. Special attention was given to the following: the strategy of the Church in view of growing urbanisation; the building of central churches for scattered country areas, and small churches in the new centres of big cities; the encouragement of young people into the ministry and their adequate training; and institute for leadership; spiritual regeneration; Christian service in the community. The realisation of all these matters remains the big problem.

Within the last five years the Mission Covenant Church has erected sixty-five new churches.

From the beginning of January the Mission Covenant Church has recognised the independence of the Synod of the Evangelical Church of Manianga-Matadi in the former Belgian Congo. All property has been handed over, and missionaries continue to work as servants of the Congo Church.

It is expected that in July a synod will be held in Brazzaville in former French Equatorial Africa when similar steps will be taken to give full autonomy to the Evangelical Church of the Republic of the Congo. This mission became a concern of the Covenant Church in 1896, but crossed into French Congo in 1908.

A.V.

The United States of America

Voting on the Constitution of the United Church of Christ by congregations was running at a ratio of about 20 to 1 in the affirmative in mid-March. Nearly 2,000 local churches had voted in that proportion at that time. Around 25 churches had indicated their deliberate abstention from voting. If 2/3rds of the local congregations voting approve the Constitution, together with the appropriate percentage of the Evangelical and Reformed Synods, the Constitution will be declared in force at the General Synod of the United Church in Philadelphia in July. That meeting follows separate but simultaneous meetings of the General Council of the C.C. Churches, and the General Synod of the E. & R. Church.

Meetings at the annual Mid-Winter sessions of boards and agencies of the C.C. Churches in February resulted in programmes centred around a $11,500,000 goal for "Our Christian World Mission". The Board of Home Missions engaged

in session of review and long-range planning, with special attention on Church-extension. It was urged that Christian attention be directed to those centres of power which influence public opinion in the fields of education, mass communication and the arts.

A new curriculum is being prepared for the work of Christian Education in local churches, and a programme for training 2,500 area leaders in its use is under way.

The Rev. J. Archie Hargraves, distinguished for his ministry to the disturbed and blighted inner city areas of New York, Cleveland, and presently, Brooklyn, has been called to service with the C.C. Board of Home Missions Department of the Urban Church. In view of the flight to the suburbs of predominantly middle-class Congregationalists, the inner city mission of our churches has a central priority.

Mrs. George E. Kahlenberg of Two Rivers, Wis., has been nominated Moderator of the General Council. In addition to the many services which she has rendered at the local and national level Mrs. Kahlenberg has been a member of the Executive Committee of the International Congregational Council.

Mrs. Robert W. Reneker of Chicago succeeds Mrs. W. T. M. Cook of Santa Ana as President of the National Fellowship of Congregational Christian Women for a two-year term.

Dr. Cleon Swarts, superintendent of the Pennsylvania Conference, died on December 31st after several months of ill health.

The Rev. Lillian Gregory is the new manager of the Chicago office of the Missions Council, in succession to the Rev. James Waery.

The Board of Home Missions has sponsored a new four-year liberal arts college in Sarasota, Florida. To open in 1963, the new college is the first established this century in the U.S.A. by Congregationalists, who have a distinguished record in this field starting with Harvard College in 1636. Many churches are participating in this enterprise through their support of the Christian Higher Education Fund.

Dr. Daniel Bliss has resigned as secretary of the American Board of Commissioners for Foreign Missions to give full time to his duties as chairman of the Board of the International College, Beirut, Lebanon. Dr. Bliss is succeeded as secretary by the Rev. B. Kenneth Anthony, who will, however, also continue his present work as executive secretary of the Congregational Service Committee.

Walter S. Kilpatrick, Congregational Christian layman who for the past four years has represented Church World Service in Greece, has been named secretary for refugees and director of refugee services in the Division of Inter-church Aid and Service to Refugees of the World Council of Churches. He replaces Dr. Edgar H. S. Chandler, also a Congregational Christian, who is now executive vice-president of the Church Federation of Greater Chicago.

The Sixth Annual Meeting of the National Association met in October last in Maywood, Ill. The Rev. Dr. Max Strang was elected Moderator for 1961, and Miss Beatrice A. Hunt Secretary.

H.G.L.

Wales

The first annual report of the United Congregational Memorial College at Swansea indicates that Carmarthen and Brecon are now harmoniously joined at the very centre of Welsh religious life. The formidable task of migration did not mitigate against the life and work of the College. In fact, the first year has had an unusually high academic record.

Congregationalists in Wales share with all the Free Churches in the plans to commemorate the sacrifices and contribution of the ejected of 1662. Two Congregationalists, Rev. Ifor Parry and Rev. Trebor Lloyd Evans, are chairman and secretary of the movement. Literature is being prepared, meetings and peregrinations arranged, to impress upon our people the relevance of the issues of 1662.

In April Congregationalists will meet with representatives of the Methodists and the Presbyterian Church in Wales to discuss a scheme of merger. It has been agreed that we are one in theology, and that our different forms of church government have (in the main) been moulded by conditions of time and place.

There is a national movement to ensure a Memorial to Rev. Dr. Elvet Lewis (1860-1953) acclaimed the premier Welsh hymnologist of his day. His birthplace in Carmarthenshire has been bought and converted into a museum containing exhibits connected with him.

Congregationalists in Wales have been shaken from their complacency by the Government's attempt to end the Sunday Closing Act of 1881. This Act brought inestimable blessings to Wales, and three Government Commissions have recommended it to be retained. Unfortunately the Archbishop of the Episcopal Church in Wales delivered an ill-timed discourse and added his blessing to Sunday Opening. His proposals have been overwhelmingly rejected by the councils of his Church in the Diocese of Bangor. On the other hand Congregationalists are in the van of the anti-opening campaign. They are greatly perturbed by the increase in crime, driving accidents due to drink, and convictions for drinking among the young.

E.L.E.

Book Reviews—(*cont. from page* 41)

fascinating. Some may think that the author has been a little too sparing in his treatment of the Old Testament Background and of "Jesus and the Sabbath". The author's obvious intention however, is a very sound one. When a social institution has fallen on bad times and when its observance is associated in the public mind with a veritable jungle of archaic and illogical legislation, it is a good thing to take a broad historical sweep in order to trace the positive principles underlying the institution of Sunday and to bring to light again the valuable role it has played in the development of Society. By so doing we are then enabled to exercise genuine Christian liberty in reconsidering the contemporary situation.

Nor is the revision of the Law in respect of Sunday Observance the only one which should now engage the attention of Christians. There is also the question of a new approach to Sunday from the point of view of the Churches' use of it. Here too there may have to be considerable revision and re-adjustment. One thing would seem certain: the Churches have to be realistic and imaginative, in looking at the whole question. The Rev. William Hodgkins will be a good guide to them.

Glynmor John

THE INTERNATIONAL CONGREGATIONAL COUNCIL

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The Church of South India

The United Church of Christ in Japan

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The Churches and Missions of the American Board of Commissioners for Foreign Missions—in Angola, Ceylon, India, Micronesia, the Near East, Rhodesia and South Africa

The Churches and Missions of the London Missionary Society—in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

And in "unrestricted communion of Pulpit and Lord's Table" with the United Protestant Evangelical Church of the Palatinate, Germany.